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COMMUNICATIONS.

AN ESSAY.

The Evils Incident to the Customary Mode of Receiving Members into Our Churches, and the Remedy Therefor.

By MAT. LYON.

[This Essay was read before the Ministers' and Deacons' Meeting, at the session including the fifth Sunday in June last, held at Winona, and at their request, is here condensed for publication in the Record, in two numbers.]

How shall the entrance of unfit persons into the churches be prevented? I think much good might be done in this direction; first, by ascertaining their unfitness, and secondly, by lessening the probability of the application of such persons. And, to this end, I suggest that the churches adopt the practice of publicly inviting to baptism and membership, only such as have been previously approved of, through interviews with the pastor and such members of the church as are deemed competent to form a correct judgment in such cases. This would probably bring only such applications for membership as the church would think worthy, and would encourage sincere inquirers to come to proper persons for help, in their search for salvation. If any object to these restrictions, as throwing unscriptural impediments in the way of professing Christ, I would suggest that, if such persons ought promptly to obey when they believe (from truth) that they are not in the fitness of the church, that the apostles had reasonable ground to believe in the fitness of every applicant; that if Peter knew Simon's character (we do not know that he had this knowledge till after the service of baptism); that Philip well instructed the eunuch, and insisted on his hearty faith in Christ before he would baptize him; that John the Baptist was just as rigid in requiring proof of evidence of repentance; and that the Savior declared an ardent admirer by telling him of his own extreme poverty.

Even in protracted meetings, and other seasons of excitement, when Christians are afraid of throwing obstacles in the way of returning sinners, it should be remembered that there were occasions of excitement, when both John the Baptist and the Savior restrained unworthy applicants. All are not excited in times of excitement. God has placed, in the church, "teachers," "governments," and "helpers." With proper order, ample time may always be found to converse with all applicants, even in times of great excitement, before they are invited to apply for church membership.

The policy here advocated is not one requiring a fundamental change, but making only a conservative application of a principle already acknowledged, that we ought to approach as nearly as possible to certainty, as to the fitness of applicants. Suppose the following practice should be adopted: Let the elder members of the church, or some of them, male and female, both or either, as may be deemed best at their own convenience, and at the convenience of persons desirous of membership, too, have free, faithful, kind-spirited conversation with all who are desirous of uniting with the church, by experience and baptism, and learn all they can in reference to their spiritual condition and desires. If the conclusion is that any of such inquirers are not yet spiritually qualified for baptism, their cases, we may suppose, would be informally deferred, and the inquirers kindly exhorted and encouraged to persevere in prayer, and in searching the word of God for light. But when, after such proposed interview and examination, any are deemed ready for reception for baptism, the fact of such approval is easily made known to other members without any formal report, and, on a proper occasion, a public invitation is extended, not in the usual way, to all present, who may wish to join, etc.; but to those who have been thus conversed with, approved, and advised to apply for baptism. Then no others are likely to come forward, and the members may, with much greater safety, vote for the reception of those who do come. If some churches should choose to be more regular in this business, and constitute those elderly brethren and sisters into Standing Committees for the Approval of Applicants for baptism, I presume no gospel principle would be violated.

I would offer a few words, in conclusion, in reference to the reception of members by letter or equivalent. Some churches limit their letters of dismission to six or twelve months;

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ADMINISTRATION OF THE LORD'S SUPPER.

ITS POLICY.

1. Each church, as such, should communicate in the Lord's Supper, to the exclusion of other churches. The church, "being many," are one bread and one body. The church, in the Supper, expresses unity, and must comprehend the members in fellowship, without any reference to other churches, or to strangers, or to the outside world. The Supper being a reminder to the church, and church only, of Christ's death, and not a symbolic preacher to the ungodly, must be restricted to it as such. As there can be no communion where there is no church, it pertains to the church, as an organized body, and shows plainly that its social relation is a covenant one, between the members of the one body; and that the covenant basis of its constitution secures and respects the unity of its membership. There can be no fraternizing in the Supper, beyond its own care and discipline. Each church is responsible for its own communicants. In order to the Supper, the church must "purge out the old leaven," if any exist; for, with the "leaven of malice and wickedness," there can be no discerning of the Lord's body; for "a little leaven leaveneth the whole lump."

A member of a sister church has no constitutional right, by which he may, at will, fraternize, from home, with any church administering the Supper.

It is common among Baptists to invite to seats with the communicants, members of sister churches of the same faith and order. But this invitation, as understood by Baptists, rests upon the ground that the conduct and character of the invited guest may be taken cognizance of by the church whose invitation he accepts, and even discipline maintained by this church, against him, in the church of which he is a member. This grows out of the community and fellowship of churches which make up the grand aggregate in the kingdom of God, based upon oneness of faith and practice. Such communion, for the time being, acts as a constant member, and to all intents, receives the full endorsement and fellowship of the church. Upon this ground only can there be any fraternizing in the Supper by members of other churches of like faith and order.

The act of administering the Supper is a church act, and all participants are members so far as that act is concerned. As Paul expresses it: "So we, being many, are one body in Christ, and every one members one of another." Hence the idea of a National church is contrary to the Scriptures; for it is impossible for a National church, as such, to commune together in the Lord's Supper. In the Supper Christ is symbolized as one Lord by the one body, which represents Him in the unity of faith.

"Whatever we consider as one thing, suggests to the understanding the idea of unity."—Locke.

2. The Lord's Supper, in its administration, is restricted to the church, and the church only, in the absence of the Word.

"Do this in remembrance of me," is a command the church dare not neglect. The Divine object of the Supper is Christ, and His bleeding and dying on the cross is to come in review before the mind of the participant, who is an active participant in the emblems of His death.

And whilst it is not essential to the Supper to exclude all except members from the room or place where administered, yet it is certainly with

in the policy of the church to pursue that course which would be conducive in fixing the mind, in its thoughts, on the dying Savior. In the presence of a mixed multitude of spectators, certainly is an inopportune place in which to fix the mind undividedly upon Christ.

If you would think on Him, have a special meeting, after the manner of the first churches, who "came together to break bread," and there alone have intercourse with Heaven. The experience of a few churches which have tried the policy of having a special service, comes to the relief of this position. It is not meant that outsiders are forced out under rule, but that the meeting is of that special character—like business meetings—that it is not expected to have throngs of strangers and aliens, that the worship may not be hindered; but of that sincere kind that will be rewarded openly.

"Jesus ordained twelve apostles, that they should be with Him," which constituted His church, though in embryo; and, as such, He committed to them the doctrines and ordinances of His kingdom. The twelve that should be with Him were present, when the church received the Supper for the first time, and none others—not even His mother and the faithful women. The meeting was a special one; with reference to which, the Master said: "With desire I have desired to eat this Passover with you before I suffer," at which they came gathered together for the first time. There was no crowded house of mixed spectators.

Now if our Lord withdrew himself with His church from the world, to ordain the Supper, to be a standing monument of His death, can His churches, with the Bible before them, ignore His example, and drag the Supper from its quiet retirement, where the Master left it, before the multitudes? What undue sanctity is attached to the Supper, when it is exhibited before the ungodly as a symbolic preacher, expecting thereby to bring sinners to Christ? The preaching of the gospel, by the ministers of Christ, is, mainly, the appointed means of bringing sinners to Christ, and not by the virtue of ordinances. The idea of attaching unscriptural importance to the Supper, is that in which it is said: "And all the world wondered after the feast."

The Jerusalem church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." The service being special, had no reference to the ungodly.

Also the church at Troas upon the first day of the week, came together to break bread. The meeting was special. Disciples attended it. The Supper had nothing to do with others, only with members of the one body.

To follow the examples of Christ and the first churches, it is conclusive that we must retire from the world, and alone commune in the Supper of the Lord. In so doing, we imitate the examples of Christ and His apostles. When the world is invited to be present on the occasion of the Supper, the pastor is almost always inclined to deliver an apology for the exclusive practice of Baptists in the matter of the Supper, which does harm often rather than it does good. Also, in large congregations it is sometimes inconvenient for members to be separately seated, so that they may be served without some mistake. And besides all this, so many present who are not worshippers of God in this way, most frequently divide the mind of the communicant, that he wholly fails to discern the Lord's death.

A. H. BOOTH.

(To be continued.)

READING THE SCRIPTURES.

By ELD. S. C. LEE, FARMERVILLE, LA.

[An Essay on the reading of the Scriptures, read before the First District Meeting of the Concord Association, and published by request.]

The leading, prominent feature of the Bible is, to teach us that Jesus is the Christ, and that there is salvation in none other. (John 20:30, 31; Acts 10:43.) Not all of the Divine Mind is revealed. What is revealed is to teach us the Messiahship of Christ, and the way of salvation through Him. (John 17:3.) The Bible teaches the history of creation; the fall of man, and his recovery through the Mediator; the nature of sin, of God, and of angels; the immortality of the soul; the vanity of this sin-cursed world, and the glory of the heavenly, through a Redeemer. (11. Cor. 3:18.)

In the Bible we have the purest strains of morality, a vein of Ecclesiastical history, running through six-six books, written by different authors in different languages, covering a period of about one thousand five years. Here is a spring pure and

deep, of all the genuine drops and streams of spiritual knowledge that can be found. Here the workings of the human heart are portrayed in such a manner as demonstrated the inspiration of their great Author. Here we are taught our moral and spiritual maladies, with their various symptoms and methods of cure. The efficacy of the Scriptures prove their Divinity, for when correctly explained by God's ministers, and powerfully applied by His Holy Spirit, they wound and heal, kill and make alive, alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls. Here is a summary of Divine Mind of such magnitude, that it was, and will ever be the wonder of wonders, having God for its Author, salvation for its object and end, and truth without mixture to proclaim. And, oh! blessed thought, all this done in the interest of a lost race "dead in trespasses and sins." And happy are they who have in their own tongue the oracles of eternal truth. We are a favored people, elevated to Heaven in point of gospel blessings.

To avail ourselves of this advantage ground, we must possess the capacity to read. In ages past, education even of an inferior order, was limited to a few. Now, through the diffusion of knowledge, the elements of instruction are open to all. But we have the Bible, and the capacity to read it, and yet our manner of reading it may be so defective that but little, if any, good will be derived. Let us briefly consider the proper plan of reading it, and enforce that plan by several considerations.

1. The Scriptures should be read with profound adoration for their Divine Author. This is the book of God, the only one the Holy Spirit has given us. It is full of His own mind and will, written in infinite mercy to our ignorance, weakness and misery. Should it be read lightly, flippantly, merely as a human composition? Surely not. There should be reverence and veneration of mind.

2. With a deep consciousness of our own unworthiness. A self-righteous person cannot be instructed, delighted or benefited by the perusal of God's word. The whole book treats of our depravity, and is designed to empty the mind of "self" in all its various modifications. In this spirit only can we value its humiliating truths, and gratefully receive its message of mercy and grace.

3. With diligence and constancy. Much truth lies on the surface of the sacred page, but much more in the deep mine of profound resources. The Bible cannot be understood without mental labor, without study and reflection, and holy meditation. The diligent only can be enriched. The Psalmist meditated therein day and night.

4. With a desire to profit by what we read. Some read for amusement, others to establish more deeply their own opinions. The Christians should read to learn what God says, what the Spirit has revealed. This plan secures an increased "knowledge of the Lord and Savior Jesus Christ." Thus God's word is honored and our profit secured.

5. With fervent prayer for the Spirit to sanctify the word to our good. The Spirit must be sought to inspire us with love for the word; to give us clearness and quickness of moral perception, enabling us to treasure it up in our hearts, and fill us with the spirit of humble faith in its blessed truths.

Let us urge this plan of reading by a few considerations:

1. By the evils that follow a careless reading. Careless reading dishonors God, leaves the mind unstructured, and probably initiated in error and our guilt greatly enhanced and aggravated.

2. By the blessings consequent upon a correct plan of reading. An increased knowledge and understanding, a correct apprehension of the Divine Mind, an abiding sense of the Divine approbation, a holy growth in the work of sanctification, an avoidance of the snares of the present evil world, a holy meekness for the inheritance of eternal life.

It then follows that ye should cherish the highest esteem for God's word. It should be the joy of the heart, the soul's dearest treasure, and a correct knowledge of this precious summary will greatly aid us in our warfare against sin. Here we are apprised of our peril, our enemies, our weakness, our defense. It shows us the way of peace and safety, its directions being clear, direct and infallible. Formality, hypocrisy, covetousness and spiritual sloth are condemned, and all this should be remembered, that in the day of temptation, we may avoid the things that

would be destructive to our peace. Lastly, we notice the Scripture promises. These form a very extensive portion of God's word. They are various, precious and numerous. What want or condition is not anticipated by them? They are as so many rich clusters of precious grapes of Canaan for our refreshments on the way. How often would faith fail, hopes decline, joys cease, and for these. These are the steps of the celestial ladder by which we ascend to the heavenly State. Oh! let these promises be hidden in our hearts, that they may avail us in all the changes of our pilgrimage. Every state and condition has its duties; the Bible is a sure directory, not only showing the evils to avoid, but the requirements to be performed. Here God speaks, and says, "This is the way." How important that we acquaint ourselves with "our Father's will," the Bible. An acquaintance therewith gives spiritual power to the soul, appropriates Christ in all His merits and benefits, commands, and leads to the source of obedient ability; shows that ought to be done, and how to do it, directs in the Christian course, and gives power to run and not to weary.

Let us not neglect a diligent reading of the Scriptures. Timothy was taught them by his grandmother. Our duty is to teach them to our children, and ask God to convert them. Ministers especially should "study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." A thorough knowledge of the Bible is one of the great wants in the Baptist church. Let all aim at a higher standard of Biblical knowledge. Then will we know our duties better, and love each other better. Ministers will preach in the demonstration and power of the Spirit. Christians will listen to preaching with an increased appreciation. Then we will love the cause better, and abound in Christian liberty. The gospel will be better supported at home and abroad, our souls blessed, and God glorified by us, in our bodies and spirits, which are His.

Father of spirits, in Thy word
What can we glory in?
For Thy name alone
For these celestial treasures
Thy word is the source of knowledge grows,
And yields a free report:
Here pure sweets, that nature knows
Invite the longing taste.
Oh! may the heavenly pages be
My ever-dear delight,
And still new beauties may I see,
And still increasing light.

[Note the following from Tyro. It is not as good news as we would love to hear from that church, but we know the people there, and we are fully satisfied that the Lord has many people among them.—Ed.]

Tyro, Miss., Aug. 12, 1878.

Bro. Gambrell:—

In response to your request, namely, that accounts of protracted meetings be sent you for publication, I would say that a meeting of days was held with the Baptist church, at Tyro, embracing the 1st Sunday in August, conducted by the pastor, that venerable brother and herald of the cross, Eld. C. B. Young. At the preceding meeting, however, I will say, the church agreed to commence a prayer meeting on Wednesday night preceding the meeting of days to prepare the church for the great work of saving souls, and building up Zion of God. The writer was not out on Wednesday night, owing to conflicting announcements, that is to say, I was not at church when the prayer meeting was announced on Sunday, 1st Sunday in July, and having afterwards heard it announced to begin on Tuesday night, did not know whether to go Wednesday night or not. I was there on Thursday night; but who did I meet there? Well, I came very nearly meeting none of the church there—only one young brother, or like myself, namely brother W., who is always on hand when any work is to be done. Of course we felt somewhat gloomy and low-spirited at the little interest manifested by the church in regard to its own work. However, our drooping spirits were soon revived to some extent, by being joined by two Methodist ministers, a Methodist layman, and one young lady, who looked quite lonely occupying one-half of the house by herself. A few boys came in and the crowd was complete for that night. Myself and brother W. felt very much relieved by the presence of two ministers and felt that some good might be done especially when one-half the active part of the meeting was preachers. One of the brother ministers of course was requested to conduct the services, which he did, and at the close made a very practical and appropriate little talk on prayer. So upon the whole we trust some good was accomplished and that God remembered his promise, to bless where only two or three are gathered together in His name.

On Friday night I went to the prayer meeting and met with more encouragement; for brother W. was there faithful to his post, and two or three other members of the church, I mean male, and some few sisters, began to take courage, trusting that a spark was kindled at last. One of

our brother Methodists referred to above, was on hand, and aided very much in the exercises. Though he was blind physically, I doubt not his spiritual vision is clear, for he seems to some good was accomplished by a very much of us assembling together. However, my doubts as to having a revival of religion in the church were lessened very little. I look upon it as being the work of the church, and not the work of two or three, and the church was not manifesting enough interest and solicitude for the building of the church and the salvation of immortal souls to turn aside to the prayer meeting which was appointed to prepare the church for its great work. I had very serious misgivings as to much good, being accomplished. The sequel will show what comes of a meeting when the church is so cold and indifferent. On Saturday the pastor preached an excellent sermon. According to agreement of the church, services were held at eleven o'clock in the day and at night. So the meeting went on until Friday when it closed for the want of ministerial aid.

The pastor was broke down in voice until it was with great effort that he spoke audibly. Brother J. W. Lapey was to have assisted, but owing to some providential hindrance could not be there, supposed to be sick. Brother Jeremiah Tucker was with us one or two days, on his return from Philadelphia, but owing to his state of health, preached only once. Brother M. O. Sanders was expected to have aided, but sickness prevented in the early part of the meeting. However, he so much recovered as to be able to preach some in the latter part. The congregations during the entire meeting were larger than were anticipated, and good order, as a general thing prevailed. A great many manifested a concern for their souls' salvation by bowing at their seats and asking the Christian people to pray for them. Several would come forward to the altar, but in the midst of all, the church seemed to remain cold and careless, and as consequence there were no conversions. But we can trust that there was good seed sown, to spring up long and bear fruit to the honor and glory of God. On Friday, the last day of the meeting, after services, an opportunity was extended for any to join the church who wished, but none applied. So the meeting closed with anything but the results I had prayed for.

Brother Gambrell, you may think I am writing too much, and I may be trespassing upon space, but I would beg a little indulgence this time. I wish to say a few words in regard to our church. Our church seems to be more dead than alive. I am fearful that it is in a proper condition for God to spew it out of His mouth. How are such churches to be revived? It seems that preaching and exhorting have very little effect upon them, and we feel we have been faithful and zealous a pastor as ever filled the sacred stand. His preaching and exhortations are of the most practical kind. He fails not to declare the whole counsel of God. Not in spite of all his efforts to unloose the wheels of Zion, they seem to move slower and slower, and I fear ere long unless some impetus starts the wheels, that it will cease to move all together. Shall a church like this form a part of the Great Church Triumphant—the Lamb's Bride? I shall not try to answer this question, but would request that either you or some brother contributor will give us an article upon such a question or questions as this. The churches need reviving. May your paper long live to vindicate the truths and doctrine of the pure Gospel of the Son of God.

Yours Fraternally,
CLARK.

Yellow Fever Treatment.

From the N. O. Christian Advocate.

The following treatment, to our personal knowledge, has been used with great success. Mr. Notley has been known to us for many years, and we can testify to his success in treating and nursing yellow fever. Several times during the last twenty-five years, this has been published in the Advocate.

Mr. Notley.—For thirty years, I have used, with untiring success, the following in yellow fever:

FIRST SYMPTOMS.

Violent pain in the forehead, with a chill or chilly sensations, quick pulse, eyes red and sparkling, hot dry skin, perhaps a sick stomach, and pain in the back. Delirium soon follows if not quickly attended to, but will soon subside when perspiration takes place. A quick discernment of their condition and a mustard bath at once are of the utmost importance. If these symptoms are felt soon after eating, take an emetic of mustard and warm water.

TREATMENT.

Give a hot mustard or foot-bath in a water-bucket, while sitting; draw a blanket closely over all, with only space for breathing. Let the blanket be nearly full. Remain fifteen minutes, or until a free perspiration takes place. Drink a cup of hot elder-bloom or orange-leaf tea while in bath or soon after. Don't wipe the feet on getting into bed. Cover with two blankets; tuck closely round the neck. No medicine is necessary—only a simple purgative soon after going to bed. Give oil, salts or magnesia from two operations. A thick folded wet-cloth or towel

to be kept on the forehead; have two of these; place one in a bowl, with a lump of ice on it, without water. Change them every five minutes during the first stage of the fever. This keeps the head cool and prevents delirium. Eat freely small lumps of ice, or drink ice lemonade, with cognac or tartar or tamarind. Give a cup of hot elder-bloom or orange-leaf tea three or four times in the first thirty hours. If there is no ice, use cold water. A gentle perspiration must be kept up all the time until the fever passes away. If at any time it seems to dry in, or a rush of blood to the head, give a hot foot-bath for five or ten minutes; draw up the feet, place the blanket in bed, and draw the cover over all; use the hot bath-water every time by adding now a handful of salt and a tumbler of vinegar; use this bath once a day, more or less, as may be necessary. If after thirty hours the skin feels dry, sponge generally with tepid vinegar and water.

There are cases, but rarely, where there is difficulty in urinating. Give a wine-glass, three or four times a day, of strong tea made of the inner bark of the young elder-tree.

Let the room be well ventilated, but no current of air near the patient. If on the second or third day there should be a soreness or burning sensation in the breast or stomach, apply a large, hot, ground flaxseed poultice. Sprinkle it with thirty or forty drops of laudanum; repeat every four or five hours till relieved. If the fever has not run over five or six hours before being placed in the bath, and the proper attention has been given, the fever will pass away in from thirty-six to fifty hours.

The third day is one of anxiety, and requires close attention, especially if there was any neglect or less of time at first. As the fever gradually passes away the nervous system is more or less unstrung. With some there may be nausea and vomiting. Then apply a plaster, made of equal parts of mustard and flour, to the chest. If apparently weak, faint and exhausted, with an oppression—a nervous sighing—pulse not over seventy-five, skin cooler than your own, give a teaspoonful of the best whisky, ale or porter, in the same quantity of crushed ice, with sugar, every fifteen minutes. If the feet and legs get too cold, rub gently with dry mustard, to keep up a good action on the skin. Sponge all over with tepid whisky, or warm vinegar and water. When a natural heat returns let the patient sleep. The third day well over, the critical moment is passed. Let the patient remain quiet three or more days, without any change of bed or clothing. Let the room be comfortable all the time, if possible. With sudden changes at night a fire is sometimes necessary.

On the fourth day take three spoonfuls of corn-meal gruel or beef tea every two or three hours, and increase slowly. On the sixth or seventh day, if good weather, open the room and change their clothes and bed. Do it carefully, as they do not know till now how weak and prostrate they are.

From this time, by the good judgment of nurse and patient, all will be well. They may try to sit up a few minutes several times a day. Be careful of relapse from eating too much, or a cold, chilly room. Give chicken broth, tea and toast—a little at a time—two or three cups, and increase the quantity slowly, with a little Scotch ale or porter, if desired.

With the first appearance of yellow fever the excitement is often increased by the statement of its being of a very malignant type. It may have that appearance as the first signs are often too far developed before the true character is known, and are therefore beyond recovery. I have never known this treatment, if taken in time, for over thirty years, fail to be successful. The mildest forms will always prove fatal if neglected. It is often a saying with the uneducated: "I am not afraid of it." This is all talk. The way of wisdom is to make all necessary arrangements as to who shall be your doctor, and obedient servant for the time, that with the first symptoms you can meet them fully prepared. And those who have never seen yellow fever before, and may know nothing of the disease or its proper treatment, but will determine to stand to their post, and with a prayerful heart, nerve themselves to the fact that they are assuming the responsibility of a human life, where every thing depends on prompt attention—which in this is of the utmost importance—they may then, with confidence, claim for themselves the satisfaction of certain success.

E. NOTLEY.

CAMP GROUND, Aug. 2, 78.

[We print the foregoing, with the endorsement of the Advocate, for the benefit of any who may be smitten with the disease away from a physician. The treatment recommended is simple and may be found, according to the declaration of Dr. Notley, very efficacious.—Ed.]

Write communications for the Record, and enclose postage on separate piece of paper. In all instances, letters, be sent to give both your post-office and state, with the name in plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in neat style and on moderate terms.

MISSIONS.

Turkey.

Dr. Perkins of the Secretary, M. J. Perkins, says: "It is during the last of five months at Constantinople, on my way to my next, twenty-two years ago, that the first two American missionaries, came to the three great Missions. All around them was dark as the shadow of death. These two gentlemen, who were then trembling, like Noah's ark, by night, upon the dark sea, and feeling after the light.

Now mark the contrast—All Turkey, dotted over with Protestant Missionary stations and churches, and pervaded, and in a certain sense, shaken by the power of Divine Truth." Dr. Perkins wrote this several years ago.

There are now twenty-two Christian schools for girls, and twenty-four for boys, in Syria alone, so that nothing for those in Constantinople, and the rest of the great Empire. The district around Lake Onondaga, inhabited by the Nestorians, as Persia, is almost, if not entirely, Christian. Thus we see that since 1826, when Messrs. Smith and Dwight visited the country, the gospel has penetrated from the Black Sea to the Red Sea, and from the Caucasus to the Persian Gulf. May we not hope that the time is not distant when the words of the "true prophet" will be fulfilled, and the name of the true Messiah be known to all?

Religious Liberty Abroad.

The following is the article in the recent treaty of peace made by the great European powers touching religious liberty in the province of Bulgaria, Servia, and Rumania. "Disfranchisement of religious belief or confession shall not operate against any one as a basis of exclusion or inequality in what concerns enjoyment of political rights, admission to public employment, honors or honors, or the exercise of the different professions and industries. Liberty of public profession of all creeds shall be assured (all the extent of population of Bulgaria, as well as to strangers. No treatment shall be imposed on the hierarchy or organization of different communities or religious relations with their spiritual chiefs."

Indian War.

During the Indian War, it cost the United States a million dollars for every Indian killed. The Baptists of the South have paid only \$25.00 for every Indian converted, by preaching the gospel among them. Which pays the better making, Christianizing the Indians, or murdering them? It costs only \$25.00 to make Christians of them, and 1,000,000 apiece to kill them. Would it not pay to send more missionaries to the Indians, and not use military force? Send something to Dr. W. H. M. Douthett, Corresponding Secretary, Home Mission Board, Marion, Ala., for the Indians.

The following treatises on religious liberty in Turkey. These propositions open the way for mission work in all that vast region.

The People having expressed willingness to maintain the principle of religious liberty, and give it the widest scope, the contracting parties take cognizance of this spontaneous declaration. In every part of the Empire, differences of religions should not be the motive of malice in any thing relating to civil and political rights, admission to public offices, duties and honors, and the exercise of all the professions and industries. Every one should be admitted, without distinction of religion, to every office before the tribunals. The practice of all religions should be entirely free."

The provinces that feed these conditions for Turkey cannot themselves afford long to be belittled. They, too, must grant religious liberty.

This is a grand showing: "Whole number of American Baptist foreign missionaries, 141; whole number of native preachers and helpers, 956; whole number of mission churches, 796; whole number of mission church members, 63,145; whole number baptized from the beginning, made by Judson, about 120,000; whole number baptized during last year, 5,091."

"The common string telephone has been in use in East India some time. A specimen, made of two pieces of hollow bamboo, with paper diaphragms connected by a thin thread, has been brought to this country by Mrs. Barker, wife of a Baptist missionary to East India."

"The number of Protestant converts in Japan last year was 1,004. This year it is three times as great. Nearly 14,000 volumes of portions of the Scriptures in Japanese have been given out during the past month."

Associational Meetings.

We are on the eve of our annual associational meetings. A few words as to their importance, proper conduct and objects will be in place. In the past our associations have been a great power for good. The churches combining their efforts in these bodies have done a grand missionary work. They have planted churches over by far the larger portion of our territory. It would be difficult to overestimate the work already done by our associations. And their work is by no means accomplished. It is true that in the hands of the larger part of them there is no distinct missionary ground. We mean to say that there are no destitute places where people cannot hear the gospel, and where there is reasonable hope of establishing self-supporting churches. The outlying corners and neighborhoods can be best cultivated by pastors near whose churches such places are found. To attempt to cultivate these corners by sending missionaries to them will result in but little good, and in the long run, prove disastrous to the cause of missions. For the people seeing nothing doing will give up. Notwithstanding associational missions can no longer fire the hearts of the people at these meetings, such gatherings are occasions of great interest and profit, if properly managed. They serve to bring the members of a given section closer together. The discussions, if able, moral and sensible, inspire and direct the zeal of the churches and result in great good. The importance of these gatherings will appear more fully when we come to consider the objects for which associations should meet.

Associations, like other things, are good or indifferent, according as they are well or indifferently conducted.

Towards securing the proper management of an association, the first thing is for the delegates to go to the meeting with right views of their duties. For them to go to our associations, simply to go home again, amounts to nothing of profit. As we went, we heard delegates saying, "We don't want speaking, we must get through by Monday dinner." They met on Saturday, organized, passed one report after another, without discussion, passed every thing through, and got ready to go home on Monday 10 o'clock. The whole meeting was a failure. The money for printing minutes was wasted; every thing was utterly flat. These meetings occur only once a year, and we should be willing to spend enough time at them to give every thing a fair consideration. Let there be no restlessness, no haste, but let every thing be done decently and in order. It is a mistake, a great mistake, to think that the discussions are profitless. Generally they are the best part of the meeting.

It is very important to secure an efficient moderator. Some of the most pious and best of preachers are the poorest of moderators. The idea of electing a brother to this place for the purpose of having him, in a brotherly way, keep the meeting from getting out of hand, and the other sort should not receive such a thing. Elect a man that will moderate, be he preacher or layman, young or old. The favoritism displayed in such matters is a disgrace to the discredit of Christians. No question should be paid to a man's age. A dry, unconvictional meeting will never else it may be, is a waste of time. Truth can only be brought upon hearts softened and prepared for it. It is so often time spent in keeping up the devotional spirit and such things.

There is a practical truth should be given to affairs. The habit of grave-digging for the grave purpose of church-splitting grave theological differences, which are just as well not split, is only ridiculous to say no more of it. It is hardly the best thing for an association to meet to go over predestination and Free agency, to decide where Cain got his wife, or how long Noah was building the Ark, or to settle the heads and horns of the oxen, or to hear a brother spin a theory about when Christ will come, as though he had inadvertently let drop a clue to this great secret. Associational meetings should be for other purposes than these.

We judge that the following should be among the objects of associational gatherings: Missions always first. To support missions is the mission of the churches. Home and Foreign missions should be considered with all the solemnity and care that such important interests ought to inspire. If there is yet remaining a distinct missionary field within the bounds of the association, which the brethren think it able to cultivate, it should take steps, at once, to cultivate it. If there is no such field, or the association judges it can best cultivate its field in connection with other bodies, let it organize its mission work into some

general organization. Each association must judge as to the best course to pursue. A large number of Associations have completed the work at home. They must not cease to be missionary because the field at home has been occupied. "The field is the world."

In many portions of the country there is great danger of a decline in the missionary spirit, because the fields of operation are more remote from the churches. We are already feeling the deadness of distance. In all our meetings, let the great missionary cause be pressed with zeal. Education should claim the attention of the associations. Some have doubted the propriety of bringing this matter before our religious bodies, under the idea that it is purely secular. Such we judge, have not fully considered the subject. There is a religious side to the question. It concerns us as Christians, and it concerns the future of the cause, whether our children are educated or not, and whether they are educated in infidel, Catholic, Protestant or Baptist schools. It is important that in the future the denomination shall be composed of an intelligent ministry, and laity, it is important that we take steps now to have it so.

Whatsoever a man sows, that shall he also reap. It is the education of a principle of universal application. It would be well to make each associational meeting the occasion of general awakening on the subject of education. Ministerial education should receive special attention. Schools are among the most efficient auxiliaries to missions and all church work.

It is getting about time for the associations to consider the propriety of establishing high school or academies. Probably it would not be expedient for each association to have such a school; then two or more might combine for such a purpose. Such schools are greatly needed to complete our educational system, and they would confer much good upon the communities where located. They could be established at very little cost, and that cost would generally be cheerfully borne, mainly by the communities in which the schools might be located. Here is a great work and a great opportunity awaiting us. Let us initiate the Concord Association, or Louisiana, and commence without unnecessary delay.

Publications should receive attention. One of the greatest helps to the general and special work of the churches is a good religious paper. And when we consider the great amount of instructive reading which a good-sized weekly newspaper furnishes, and the low rate charged for it, it seems really wonderful that any family will consent to do without such a means of improvement. In helping the circulation of a good denominational paper, one helps missions, education, pastoral support, the piety and efficiency of those who read it, and, in short, the cause of Christ. A paper is a potent means of good.

At our coming associational meetings we would be glad, of course, to have as many as think the Record worthy, to recommend it. But, if not the Record, then such other papers, in the judgment of the body, may best substitute the cause of Christ. We ask no favoritism; it would be unworthy of a body of Christians to recommend a paper that is not intrinsically worthy of commendation and support. Newspaper men cannot not themselves on the denomination as objects of charity.

The coming meetings will be an excellent time for our Louisiana brethren to work for the new paper, if the committee shall think it expedient to start it. We suppose the committee will be prepared to announce a conclusion very soon.

Once more we urge our brethren over the river to call together. Whatever the committee (a large and prudent one it is) advises, let every Louisiana Baptist do with his might. It is not likely that things can be set to meet the views of every one, but let it be remembered that there is but one essential thing, the cause of Christ, and every other thing is circumstantial.

When the associations have met and decided the work, we shall probably have something to say about what comes next.

Suspension. Circumstances, over which we have no control, will probably compel us to suspend the Record for a time. For several days we have had no mails, the trains having ceased to run on account of the quarantines against the yellow fever. We can neither receive mail nor send it out. At this writing we know not what this issue of the paper can be mailed. There is nothing left us but to suspend, till mail facilities are available to us. Just as soon as we can get mails we shall resume publication. In the meantime, we shall continue to work for the paper. But as there are many Associations which we cannot reach, we ask our brethren, who feel an interest in the paper, to represent it at these meetings. We are doing all we can for you and the cause. Brethren, won't you help us?

Our exchanges did not come to hand this week; hence, we present no secular news.

Another Way.

Quite a number of poor young men have written to know how they may obtain an education. We have told them in a former number of the Record. The way, suggested by us, is not to strike the fancy of many of our young men and boys. Well, we simply say that, if any one is in earnest about getting an education, he will not mind inconvenience and hardships. If he is not in earnest, he would better ditch, or do something else. Those properly concerned on the subject will not stand back, when, by a little management and hardship, they can succeed. The other class we let pass. But we are in receipt of a letter from a young man, who says he would not mind any kind of fare, or hard work, but he cannot leave home for the present. He wishes to know what he is to do? Likely he has the charge of a widowed mother and younger brothers and sisters, and feels that he must see to their welfare. And to him and others like him, and to our brethren in the ministry, whose duties will not allow of their attending College, we wish to point out another way.

Let it be borne in mind that schools are not absolutely essential to education. They are helps. They do not educate any one, but only help people to educate themselves. The term "self-education" rightly applies to all who are educated at all. Schools are great helps in many ways, but not a *sine qua non*. A man may, by long, weary effort, sharpen a very dull axe with a small whetstone, but a good grindstone and someone to turn it much better. Likewise, one may educate himself away from any school, but it will require much more time and effort, and will hardly be done as symmetrically and well as the school method.

We shall never cease to deplore our want of early College training. By being left to oneself to pursue our own course of study, without the advice of a competent friend, we have suffered an irreparable loss. Still, great things in the way of an education can be done at home. Many of our most useful, and well educated, ministers, have never been to College. They have studied at home, and have, by constant application, outstripped many who had better opportunities. For the encouragement of all who are seeking an education, we might mention a long list of illustrious names, that never enjoyed the advantages of a full College course. There was Hugh Miller, a poor, laboring man, in the quarries of Scotland; and Andrew Fuller, in some respects the leading mind of his day—not only never went to College, but at twenty-eight years of age, Spurgeon is not a graduate, though he enjoyed excellent academic advantages. Bro. Lowrey will not mind our saying he was a brick-layer in early life, and knew but little of schools. But, by constant application, he has educated himself, and now occupies a proud position among educated men, and is at the head of an excellent Female College. Yet he is among the warmest friends to Colleges in the State. And that, because he knows that there is a smoother road than the one he traveled. We say this because, we wish those, who do not enjoy the advantages of colleges, to feel that there is a future before them, if they will only make it.

Some wish to go to College under the idea that the reputation of a College education, together with the influences about the school, will carry them through life. Such are quite mistaken. The world weighs men in the balances, and at last they go for what they are worth, much or little. Knowledge is power, no matter how or where obtained. It is gold, whatever the stamp on it.

We will now come to particulars. Let those, who cannot leave home to go to school, attend the neighborhood school, if it is worth attending. If that cannot be done, we recommend that the advice of some intelligent, judicious friend be sought. Let him mark out a course of study suited to the person applying for direction. And then, let the student take up this course and pursue it earnestly and steadily, even if progress is slow. To the accomplishment of the task set before him all his odd times should be carefully devoted. It will be easy for one deeply in earnest to find a little time each day that can be devoted to study. Enough time is lost, in the course of an ordinary life, to produce wonderful results, if it were gathered up and applied to study. Five minutes, before breakfast, dinner and supper, and one hour, before going to bed at night, will tell rapidly on one's mind, if faithfully used. Herein lies the secret of success.

We urge the importance of sticking to the course marked out. Do not read or think at random. Most men fail on that account. They think enough, study enough, but their minds consume nowhere and go nowhere and stay nowhere, and in the end, after all their labor, they are nothing profited.

It will be found at the start, most likely, that a good deal of trouble will be experienced in taking the mind away from other things and applying it to the task in hand. Perseverance will rapidly lessen this difficulty, so that, by and by, the mind will yield to control. This is a point of great advantage gained. Indeed, it is the greater part of an education to get control of the mind, and to have him come back out of sympathy with his own people, and they out of sympathy with him.

It is one of the cheapest schools in all the land. A boy is apt to spend less money in Mississippi College than anywhere you can send him. Board is cheap, and the style of the place is plain.

It is a thorough school. The teaching is good, and if your son graduates in Mississippi College, he will be very sure to know something worth knowing.

The moral and religious influences in Clinton are stronger and purer than at any other College seat within our knowledge. The temptations, to vice and idleness, are fewer.

Why Should I Patronize Mississippi College?

1. Because it is a home institution. It is better to educate your son at home than away from home, and to have him come back out of sympathy with his own people, and they out of sympathy with him.

2. It is one of the cheapest schools in all the land. A boy is apt to spend less money in Mississippi College than anywhere you can send him. Board is cheap, and the style of the place is plain.

3. It is a thorough school. The teaching is good, and if your son graduates in Mississippi College, he will be very sure to know something worth knowing.

4. The moral and religious influences in Clinton are stronger and purer than at any other College seat within our knowledge. The temptations, to vice and idleness, are fewer.

5. Clinton is one of the healthiest locations in the Southern States. It is not healthier on the Blue Ridge. This fact has been demonstrated for forty years past, and the testimony of every one, who ever lived in the place, goes to prove the fact.

6. All these reasons together: A healthy location; the purest moral and religious influences; thoroughness of instruction; cheapness; and the fact that it is a home school, and you have the reasons why you should patronize Mississippi College.

Church Music.

The Texas Baptist Herald has this to say on the question of church music:

It is asked, "Do you object to an organ in the church?" That depends on circumstances. If the organ is used simply to lead the music, to control the pitch and time and act as a guide to the congregation, it is harmless and often beneficial. Several years ago we took charge of a church where the singing was a failure. A lady frequently had to raise the times, and often, singing almost without assistance. There were many young ladies and gentlemen in the congregation, but they sat in the rear of the house and took no interest in the music. We purchased an organ and had on Sabbath evening to sing. The young people were invited up and occupied the front seats. They became interested and in a short while the music was splendid. During the summer we had a piano moved and the greater number of those young people were baptized. We never had any trouble about the singing after that. If the instrument is used to lead the congregation, but we do not use it to show his skill, and play pieces, which nobody understands, and which are devoid of devotion, then the less of that music the better.

Now about church music. If the singing is to be given up entirely to a few persons, then they are to be deprecated. We have no objection to a body of trained singers to lead the congregation, but we do not use it to show his skill, and play pieces, which nobody understands, and which are devoid of devotion, then the less of that music the better.

That is clear, sensible, and to the point. An organ, may or may not, be a good thing in the church. It depends entirely on its use. We have known some cases in which it fell in to the hands of the ungodly, and in such cases, it was a source of evil. When used properly, we know of nothing that more helps the singing part of the worship of a congregation. All depends on who uses and how it is used.

Query.

Bro. Gambrell: Should a church have a written covenant, constitution and abstract of faith—any one or all of these—in order to be a well-organized church? H. D. WHITE.

ANSWER.—Though it is not absolutely essential that any of these things be written, and it is highly proper that each and all should be, why not? Churches should know what they are doing, and those who unite with them should know what they are doing. What better way of promoting clearness and a fair understanding of all writing, than by committing all to writing. That is the sensible way for churches to do. Christians, who constitute themselves into a church properly, and covenant properly, and have a correct faith, can afford to commit all to the certainty of writing. If there doubt as to the correctness of any of these things, the smart thing to do is, to leave it all open, like the Campbellites, so that there may be room for play.

A Statement.

We have received, with a request to publish, a statement by the pastor and deacons of the Houston (Texas) Baptist church, completely exonerating Eld. O. C. Pope from the charges made in certain "leaves" published and scattered over the country. We presume no one believed the charges, made by this anonymous writer, and hence, we deem it sufficient to say thus much.

CHIPS AND WHITTINGS.

"Bro. Venable his Okolona."—St. Clair Lawrence.

"Eld. H. D. White is rusticking in the mighty East."

Bro. Judge Thigpen, of Paulding, reports some good meetings in that section.

"Sanctified ungodliness" is what a brother calls vain mannerism in the pulpit.

One of the very best exchanges that comes to this office is the *Biblical Recorder*.

A new church, called Zion Hill, has been organized near Waynesboro, Miss. Eld. Taylor is pastor.

"What do you think of Swedenborg?" He seems to have been a good-natured dreamer.

"Borrowing sermons" is the modified expression for the old thing that used to be called "stealing sermons."

Eld. S. A. Goodwin, we see, has tendered his resignation as pastor of the Columbus church. Many will regret this.

"I started a mission at Covington, La., yesterday. Prospects good."—H. C. Weymouth.

"Little Wilson is recovering from an attack of yellow fever. He is past danger now."—H. C. Weymouth.

"Spend more time in the study, that you may need less in the pulpit. We are generally longest when we have least to say."—Spurgeon.

"I herewith enclose manuscript. Read it, and if it will not do, throw it into the waste basket." Brother, you are a delight to an editor.

We notice that Eld. J. M. Phillips, pastor at Enterprise, and Miss Georgia Deas have been married. It pleases us to hear of preachers' marrying.

"Why don't Bro. G. publish some of his own chips on our Convention?"—S. C. Lee, Farmerville, La. We can't chop and pick up chips at the same time.

Mr. Tyson, a member of the last law class in our State University, did his own washing and cooking, and graduated with third honor. So much for sense and pluck.

"Allen Carr thinks ministers fail because they do not understand the art of taking things." Carpet-baggers, in the South, failed because they understood that too well.

"Ye men of science, ye men of science," exclaimed the Dean of Chichester in a recent sermon, "leave me my ancestors in Paradise, and I do not grudge you yours in the Zoological Garden."

"If the Baptists of Kentucky want a first class paper, and a cheap paper, they must help to make it."—*Weston Recorder*. Strike out Kentucky and put in Mississippi, and it will read just right.

The city council, of Yazoo City, has condemned dance houses as nuisances, and classes them with places of ill fame, gambling halls, etc. That is rather severe on the innocent?

"Bro. Dobson says we have thousands of baptized negroes. They do nothing and give nothing, and, alas! when they are put in the balances of the judgment, they weigh nothing!"—*Biblical Recorder*.

"Come to the Louisiana Convention again!"—S. C. Lee. We expect to do so, even though you get that paper. We will go to say a good word for Louisiana work, and to shake hands.

Some object to an educated ministry because there are fools among them. Ought not such to object to an uneducated ministry on the same account? Have all the fools been to College?

"Bro. Graves' Jubilee Sermon, at the fifth anniversary of the Big Hatchie Association, was three hours long." So says an exchange. The first installment of it came out in the *Lat Baptist*. When will the last come?

We are glad to notice that the Texas Baptist disclaims any sympathy with the effort to injure Eld. Pope by means of an anonymous publication. This is what we would expect of as good a Christian as we have always believed Bro. Buckner to be.

One of the most difficult things in life is to know how to answer a fool. Even Solomon seems not to have been clear on this subject; for he gave us two proverbs on the subject, one to answer and one not to answer. In general, it is better to avoid them entirely.

"On our last trip we saw an angel Methodist brother who actually believed that it rained on the children of Israel while they were passing through the Red Sea, and that they were baptized by sprinkling!" Some men have a great capacity for believing.

We have learned through private sources of the death of sister Freeman, wife of Eld. J. T. Freeman. The event took place in Alabama. We did not learn the date or any of the particulars. Bro. Freeman has our sympathy in his bereavement.

At Rest. We have learned through private sources of the death of sister Freeman, wife of Eld. J. T. Freeman. The event took place in Alabama. We did not learn the date or any of the particulars. Bro. Freeman has our sympathy in his bereavement.

Merchants are the most honorable and the most liberal class of our citizens.

"Religious Herald. That is very generally true. Merchants are trained to a high sense of correctness in business affairs. We say this as the result of our experience with them, and in opposition to a popular prejudice.

"Our meeting at Spring Creek closed the third Sabbath, with tolerable results. Brethren Gadd, Amaker, and Stewart assisted in the meeting. Our meeting here is now in progress. Amaker, Stewart and Leavell have been in the meeting.

We have received three for baptism up to this time."—H. L. Finley.

Some one asked Spurgeon if he had heard of Col. Ingersoll, to which he replied: "Oh, yes, I have heard of your Robert Ingersoll. He is a green watermelon. The more he abounds the sooner the public will turn from him." Always depend on Spurgeon to say the right thing.

"Religion and money are more closely related than many may think. If your religion makes you feel like giving your money as well as your sympathy, it is safe to conclude that you have been converted; but it makes you feel like giving your sympathy, and keeping your money, you had better try it again. You haven't got it."

"The Chicago Baptist Union, made up of lay members from the city churches, lately discussed the church entertainment question. The general opinion seemed to be that the example of Christ in driving out of the Temple money changers from the Temple might wisely be imitated."—*Scrutiny*.

The next thing in order is to drive them out.

"This will make seven hundred and twenty human souls, their future destiny and spiritual welfare dependent on his pastoral labor and care."—*Joseph Abbott, on Ministerial Support*. I don't believe the Scriptures teach that the future destiny of any one turns on the labors of pastors or the misconduct of members."

"B. T. What do you say to that, Bro. Abbott?"

"The Southern Baptist and Baptist Record have more ugly things to say about each other than ever before, notwithstanding they both promised to let each other alone and be quite brotherly and friendly."

"This?"—B. T. We did say that the Editor of the *S. B.* ought to repent of his hard sayings against his brethren. But we shall not say that any more. Pray for us.

The Board of Trustees of the College has contracted for the erection of two more cottages on the Campus. With these two cottages forty-four students can be accommodated on the Campus. Occupying these cottages, students can board themselves at a cost of not more than \$5.00 per month, or in the Hall at \$10.00 per month. Who cannot secure an education on such terms?

"He administers pure Baptist pills, so sugar-coated that they are hard to resist, even by Pedobaptists, and they will attend his ministry." Why not sugar coat? Does it make a pill less efficacious to be sugar-coated? The old doctors used to go on the plan of making medicine just as nauseating as possible. Were they wise in that? We think not. It is a good idea to sugar coat. But mind that the pill is what it ought to be. All sugar will not act.

"Bro. H. D. White hasn't nineteen children, mostly of the girl persuasion," but his Bro. Jawn (John) has, and has been pastor of a great many churches; but has never found it necessary to have any kind of a "patch," except the Lord's vineyard, for their support." That speaks well for Bro. John White, his wife, and churches. Let every preacher who can devote his whole time to his calling, do so. Many more could do so if they would try right.

Bro. Martin has just returned from a trip of four weeks. He has been out twenty-six days, preached thirty times, and baptized twenty-eight. A good part of this work has been among his old friends and relatives in East Mississippi, where he had been invited to come and labor.

"One That Knows" objects to this, he must get the brethren to stop sending their invitations. Brethren Murrell, Johnson, Robertson, and others must apologize to "One That Knows," if any one knows him.

"If a man is a fool when you send him to the Seminary, his lack of sense will be made more conspicuous, and he will come back more of a fool than when he entered the Seminary."—said Bro. Dargan, at the Augusta Association (Ga.) and Bro. Abrahams, another graduate of our Seminary, added: "Yes, and the fault is not with the Seminary, but with the church that sends such a man." Well put, young brethren.—*Religious Herald*.

Even the churches are not at all ways to blame. You hold a rough stone in your hand, and you can't tell whether it is a diamond or what. But you begin to polish, and, if it is a diamond, it will shine; if it is a stone, it—*you throw it away*. That is the way with our young men. We must often polish awhile, before we know their quality. But we must keep polishing, even if some of them turn out sand stones.

"We know of nothing that will give more comfort just now to anxious hearts, and benefit the cause of Christ more, than for churches to release their pastors a week or ten days at least, and tell them to preach in destitute places at the expense of their churches; and for the members themselves to pray for their success, and, in their absence, to visit the fatherless and widows in their afflictions, and keep themselves inspired from the world."—*Texas Baptist*. That is an excellent suggestion. Let our churches, that can, act on it.

Spurgeon recently said, in a meeting of the London Baptist Association: "They should not make it the business of life to answer objections to Christianity. He was sick of objections. They had been answered so many times, and sprang up again so rapidly. It was the business of fools to ask questions. Let them continue to do so. It was the business of other fools to spend their lives in answering them." One day spent in honest work for souls is worth a great while answering captious spirits whose mission it is to object.

Postponement.

In consequence of the prevalence of the yellow fever in cities north, south, and west of us, it has been thought prudent by the Trustees of the College to postpone the opening of the session for one month, or to Oct. 23d. Students will please take due notice and govern themselves accordingly.

There is no fever here now, there never has been, nor do we believe there ever will be, unless it is brought here from infected cities. The place here is strictly quarantined, the trains on our railroad have ceased to run, and it will be very difficult, under the circumstances, to bring a case here. We have no apprehensions, indeed we feel as safe here as we would if we were in the pine woods of Smith county. Always heretofore this place has been the Mecca of yellow fever refugees, and would have been this year but for our strict quarantine.

The undersigned has been in the field for the last month canvassing for the College, and I have no hesitancy in saying the prospects for a full session were never brighter. Boys are everywhere, and they want to come to College.

This postponement will give our friends a month longer to work for the College. Let the time be improved, and we shall have a better school next session than ever before. The expenses will of course be reduced in proportion to the time.

Papers in the State, friendly to the College, will confer a favor by noticing this postponement.

By order of the Board,
W. S. WEBB,
President of College.

Aug. 26, 1878.

THE INSTITUTE.

For the reasons stated above, the opening of the next session of the Central Female Institute has also been postponed a month, or to Oct. 22d.

As an early fall has been predicted, we hope that by this time the fever will have entirely passed away. The buildings of the Institute are being very much improved, and we shall be better prepared to care for young ladies than ever before.

W. HILLMAN,
President.

CLINTON, MISS., Aug. 26, 1878.

CORRESPONDENCE.

Eld. M. T. Martin is conducting a good meeting at Leaf River church, Covington county. Three have already joined the church, and the work seems to be spreading all around. I must go to Smith county to assist Eld. J. P. Johnston in a meeting there, but Bro. Martin will stay here while the circumstances seem to require. We have been reading, and rejoicing here. Help us to rejoice, and to God be all the glory.

N. L. ROBERTSON.

MACON, MISS., Aug. 19, 1878.

The series of meetings with the Sharon church has closed, after two weeks of most excellent preaching, by Dr. Henderson, of Jackson, Tenn. His sermons were nearly all addressed to the church, and the result, in development of the gifts and graces of the members, was most gratifying. Nearly every brother in the church will now respond readily if called on to pray. The joy of salvation, increase of faith, hopes, etc., were no small part of the success of the meetings. Two were received by experience and baptism, and one by restoration. The church has resolved to re-print and re-paper their house of worship. They have recently secured the premises with a neat fence.

M. A. NOTTSINGER.

HOLLY SPRINGS, Aug. 19, 1878.

In your last paper you say "the receipts from Mississippi to the Foreign Mission Board, last month amounted to \$82.00." You copy from the *Foreign Mission Journal*. The month ended July 25th.

I sent July 27th a collection taken from the S. B. C. amounting to \$220.00; from Dr. M. W. Phillips, Treasurer of S. B. C. \$22.70; collection in Holly Springs church, \$20.95; Holly Springs Ladies' Aid Society, \$10.00; Spring Hill church, \$3.00; total, \$256.65.

I am jealous of Mississippi Baptists' liberality, and make this correction that our friends may know that their gifts are going forward to carry out their mission of love.

Yours in Christian hope,
E. D. MITCHELL.

THE BAPTIST RECORD.
B. T. HOBBS,
PUBLISHER AND ADVERTISING AGENT.
CLINTON, MISS.,
THURSDAY, AUGUST 29, 1878.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements inserted in this paper will be arranged by special contract with the Publisher, to whom all such notices should be addressed.

The Record has a large and influential circulation throughout the State of Mississippi and Louisiana, and is the best advertising medium in the west. Marriage and death notices are to one hundred words for all on number, two cents for every additional word will be charged, each with the office.

Bro. J. M. Johnson, of Louisiana, is to act as agent for the Record in Louisiana, and is authorized to receive and remit for subscription prices.

